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study written in an impartial spirit, and forms a genuine contribution to the literature of the Ritschlian movement. In the first two chapters the author points out the essential elements both in Luther's and in Kant's conception of God, while the last two chapters deal with the conception of Ritschl and of its relation to these thinkers. Mr. Walcott regards Ritschl's primary interest the religious and historical one, and believes that his conception of God was formed largely from a study of the New Testament writings and from the religious teaching of Luther. Even his doctrine of the value-judgment goes back on the religious side to Luther's doctrine of faith. On the other hand, Ritschl was a thorough student of philosophy, influenced strongly by neoKantianism, and either directly or indirectly his value-judgment shows Kantian influence. This may have come, however, through Lotze, whose theory of knowledge Ritschl accepted. The position taken by Mr. Walcott in regard to Ritschl is similar to that of the reviewer in two recent articles in this *Journal* upon the metaphysical and religious presuppositions of Ritschl. We cannot quite agree with the mild and qualified criticism that Ritschl failed to "emphasize morality as an attribute of God." He may not make a clear distinction between the moral and the religious, or his statement of the distinction may not be tenable; but it is precisely the ethical attributes of the character of God which his theology makes prominent, and it seems to me it is just his type of theology that leaves place for the advancing conceptions of morality to be idealized in its conception of God.

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STUDIES OF ALLEGED MANIFESTATIONS OF THE SUPERNATURAL

These three volumes¹ are connected in that they deal with phases of the pathology of religion, with sides of the religious life which are more or less *outré* and, in different degrees, under the ban of suspicion of the Christian world at large. The faith-healing of Dr. Dowie and the other-world communications of Dr. Funk were anticipated by the cures through incubation and the oracles of which Miss Hamilton treats.

¹ *John Alexander Dowie and the Christian Catholic Apostolic Church in Zion.* By Rolvix Harlan. With an Introductory Preface by Franklin Johnson, Evansville, Wis.: Published by the Author, 1906. xiv+204 pages. \$1.25.

The Psychic Riddle. By Isaac K. Funk, New York: Funk & Wagnalls, 1907. viii+243 pages. \$1.

Incubation; or, The Cure of Disease in Pagan Temples and Christian Churches. By Mary Hamilton, St. Andrews, Scotland: Henderson, 1906. 223 pages.

A historical study of a movement like that of the Christian Catholic church in Zion and of a life like that of its founder, such as this volume by Mr. Harlan embodies, is of permanent value for the science of religion. It has to do with elusive mental and religious phenomena, upon which more light is sought precisely because they are of the pathological order. Most movements like that of Dowie rise and disappear before they can be registered in permanent form, and should be photographed, so to speak, on the wing. The comparatively recent works of Professors Coe and James reveal how important is now deemed an understanding of those drifts of thought which appear in the exceptional currents of religion. It is therefore so much to the good to have the contemporary material here put together by Mr. Harlan that criticism of form, arrangement, and typography is disarmed. Some may see in Dr. Dowie's life a repetition of those religious experiences which, beginning in sincerity, however mistaken, lead on to the point when that greatest of tests, success, shows the subject deteriorating till imposture and bluster furnish the only means of thriving. Certainly the movement illustrates what becomes of a structure reared on vicious exegesis and distorted views of the Bible, of early Christianity, and of modern science. Why may we not have a like study of Koreshanity?

Dr. Funk's work is a continuation of his *Widow's Mite* (New York, 1904), and registers what the author considers further evidence in support of the actuality of communications from the spirit-world. It is doubtful whether great cogency is added by this contribution, especially in view both of the fulness of Dr. Myers' *Human Personality* (New York, 1903), and of the doubt as to the supposed communications of Dr. Hodgson from the other side. Dr. Funk believes that "intelligences foreign to us . . . can and do communicate through the physical sense-organs with those . . . who are living in the flesh," but denies that these intelligences "identify themselves as those who once lived in the flesh." It would have been a knock-down blow for the unbelievers if Dr. Hodgson could have so communicated with his former associates in the work of psychical research that identification of his continuing personality was made undeniable. Dr. Funk honestly shows that this has not been done. He further complicates the matter by showing a conflict of testimony on the part of these "intelligences;" for instance, about the planet Mars, which involves either that some of them are competent liars, practical jokers, or (Dr. Funk quotes the opinion, p. 206) obsessed by evil spirits! Dr. Funk lightens the book by many jokes and by some humor which is of a Scotch character. For one thing, his sincerity shines out, and he refuses to allow an apology by a zealous defender which would compromise his intellectual honesty.

Incubation, as defined by Miss Hamilton, is the practice of sleeping in a temple or church for the purpose of receiving a cure from some malady, mental or physical, and it may in certain cases be vicarious. The present study takes account of materials dating from the fifth pre-Christian century and continuing with hardly a break down to 1906. It notes the connection of the practice with the earlier and well-known custom of visiting a shrine to secure information from the deity by vision or dream induced by sleeping in the place. It then follows the practice employed for purposes of healing, as registered in inscriptions and literature in the cults of Asklepios at various centers, of Amphiaros, Trophonios, Dionysos, and of Isis and Serapis. The transference of the custom to Christians prior to the extinction of heathenism is then shown, and the practice followed at the shrines of Saints Cosmas and Damian, Therapon, Thekla, Michael, Cyrus and John, Julian, and others. The account closes with notes of the present practice in the Greek and Roman Catholic communions. The evidence is dispassionately given and sanely treated. The operation of suggestion and auto-suggestion, subjects too little understood and too little employed in investigations in comparative religion, is discussed. Incidentally much evidence usable for other topics is adduced. The study is by a Carnegie Trust scholar, and is a worthy first-fruit of Mr. Carnegie's benefactions in this direction. The subject is practically new (cf. L. Deubner's *De incubatione*, Leipzig, 1900), and the volume is a welcome addition as a suggestive guide in one of the by-paths of comparative religion. The typography is good, the paper excellent, the binding substantial, and a serviceable index is furnished.

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